

S. L. E.



The Temple Artisan

JULY, 1905

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THE TEMPLE.



PRIMARILY. The Temple is a cosmic organic center, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun,—the Universal Heart,—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The Organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Savior, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

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No. 2

Behold, I give



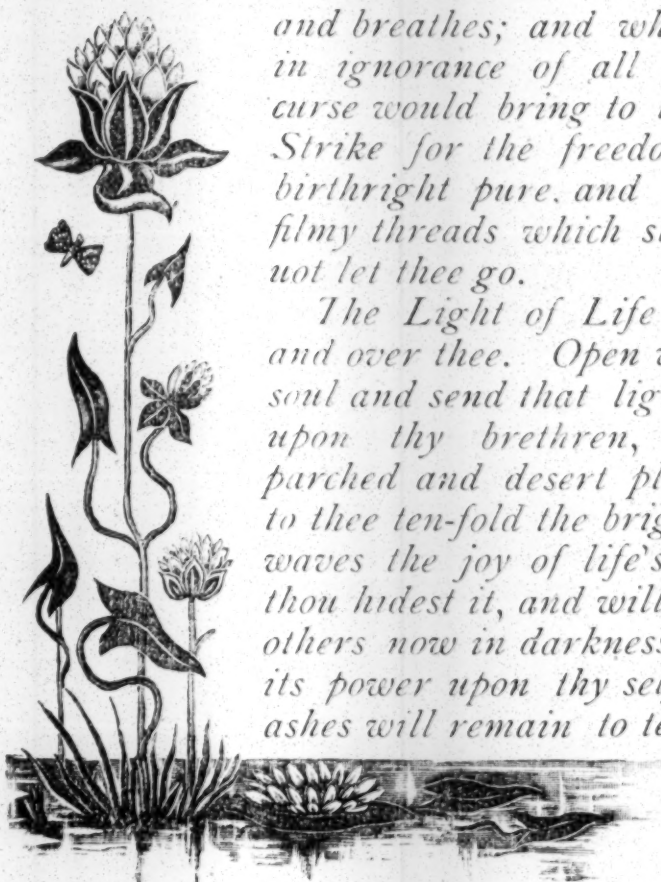
unto thee a key.

THE LIGHT OF LIFE.

Sensation's offspring, child of Earth thou art, though wrapped in fold on fold of starry light. Thine outer vesture masks a spirit stronger far than that which holds it bound but holds it only through its lack of love and power of sacrifice sublime, the love and sacrifice which is thy life, thine all.

Regain the poise, the equilibrium which held thy soul in balance true, with all that lives and breathes; and which thou parted with in ignorance of all that foul ambition's curse would bring to thee and thy beloved. Strike for the freedom which is thine by birthright pure, and be no longer held by filmy threads which stay thy steps and will not let thee go.

The Light of Life is all about, within and over thee. Open wide the portal of thy soul and send that light, like blessed dew, upon thy brethren, wandering now in parched and desert places. It will return to thee ten-fold the brighter, bringing on its waves the joy of life's fulfilment. But if thou hidest it, and will not let it shine for others now in darkness, it will but focus all its power upon thy selfish heart, and only ashes will remain to tell the long sad tale.



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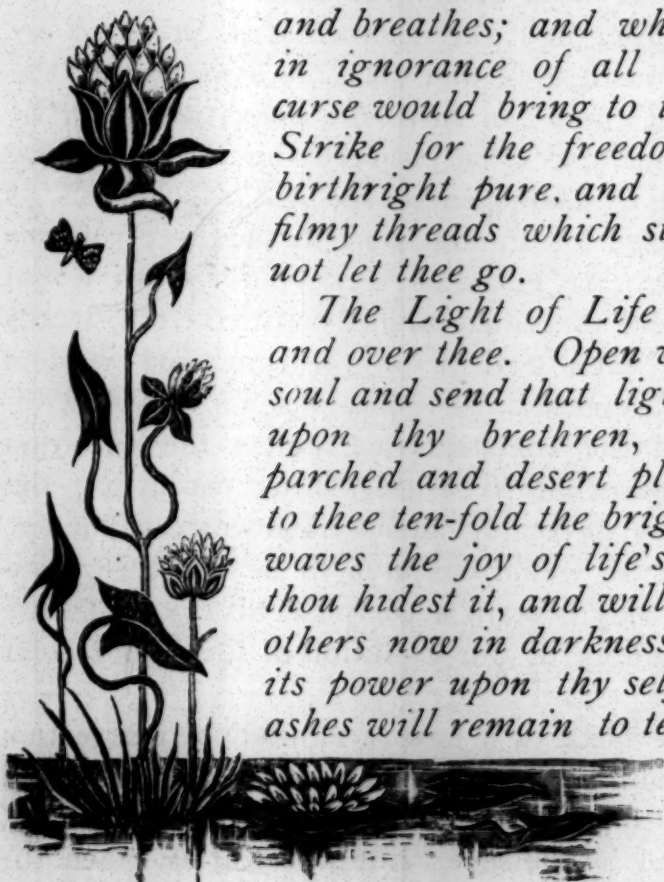
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BEWARE!

Have you always been respected by your neighbors?

Do they ask your advice on all important matters?

Do they all speak well of you, and point you out as a leading citizen and a pillar of society?

Has no one ever said that you were beside yourself, or called you crazy, or a crank, or a pestilent fellow?

Have you never been accused of associating with publicans and sinners, or of stirring up the people, or of turning the world upside down?

In short, are you thoroughly respectable?

Then beware, you are on the downward road; you are in bad company.

Mend your ways, or you can claim no kinship with the saints and heroes which were before you.—*Ernest Crosby, in "Plain Talk in Psalm and Parable."*

THE SEVEN RAYS OF EVOLUTION.**TEMPLE TEACHINGS, OPEN SERIES, NO. XLIII.**

With all the advantages attainable by the earnest student through study of the Slokas of the book of Dyzan, which constitutes, in part, The Wisdom Religion, and the commentaries prepared by H. P. Blavatsky, at the instigation and with the assistance of the Initiates, no mere mental effort can solve the mysteries which lie hidden between the lines and even between the letters of the archaic truths pertaining to Cosmogogenesis and Anthropogenesis, as given to the world at large for the first time in the three volumes of The Secret Doctrine. An unbiased seeker after truth would find it difficult to ignore or contemptuously criticize the truths under consideration, if even a tithe of the profound wisdom contained in them had entered his consciousness. Notwithstanding the fulness of the commentaries, unless the Intuition were developed to a supernormal degree, thus permitting the student to apply the laws governing analogy and correspondence, the Slokas above mentioned would continue to be unsolved mysteries, though in truth they contain a complete history of Nature and man since the beginning of the evolution of life in our solar system.

Coincidentally with the birth of a new race, after the destruction of the continent of Lemuria, arose the necessity for a specialized group of seven human beings who could be prepared and instructed, and finally overshadowed by the seven Lords of Karma, when the development of such Chelas should have reached a certain degree,

thus insuring proper vehicles for the transmission of necessary evolutionary forces as well as for the receipt of important secret instruction. Each one of the seven great Lords mentioned literally controls one of those forces, and if a suitable vehicle has been evolved, capable of receiving and distributing that force, the evolution of the world is helped onward to just that degree. The failure of the Lodge to secure seven such points of contact on the physical plane, at the beginning of very important cycles, has made it impossible to distribute and equilibrate those forces as was necessary for the more rapid development of mankind, and consequently some one force has been manifested in excess, while others have failed to manifest at all, or so slightly as to leave no impression on the lives of the masses of humanity. But one of the saddest effects of the failure of any one of such a group of human beings, "Chelas" as I have referred to, particularly when the failure was due to Pride or Ambition, is a loss of the power to recognize their own condition; consequently no effort is made to eradicate the fault; and often, unconsciously it may be, such Chelas become victims of the Black Brotherhood,—transmitters of the opposing forces. The fact that the Chelas had previously earned and been given such great opportunities, makes them all the more valuable to our brothers of the Shadow, who are always on the watch to gain control of such Chelas. The humanity of this age cannot rise to a much greater height until such a group of perfectly devoted instruments can be secured, and every failure of the Initiates of the White Lodge to secure and hold such a group, retards the growth of all with whom they are connected. If every one realized how they were trifling with the laws of their growth when by support or encouragement they were aiding or abetting a Chela belonging to the selected group of Seven, in being untrue to his Order or any member thereof, they would fly from the temptation as from a wild beast.

There exists in the minds of all men a natural desire to know somewhat of their origin and nature, and while heredity may furnish a few clues as far as their physical bodies and lower minds are concerned, it is totally inadequate to furnish reliable data as to their spiritual life and higher mentality, or their final destination.

I could not number the appeals that have been made to me for light upon these questions, and in reply to said questions I purpose to endeavor to give a little glimmer of that light; I can do no more, because, if the intuition of an individual is awakened to such an extent as to permit of perfect understanding and interpretation

of a full explanation, there would be no need of such an explanation; the requisite knowledge would be his at command.

All Matter and Substance is septenary, and each of its states is graduated in seven degrees of density, and each state reflects the qualities and potencies of some one of the seven major divisions or Rays of the Infinite. It must be fully understood that there is no higher or lower, no graduated scale of place or position in the manifestations (vehicles) of these great powers we term Rays, in order to distinguish them from lesser entities, but who are so far beyond finite conception it is almost useless to refer to them as entities. They are equal in power, though each controls a separate degree or division of that power, a different grade of substance and force. The three higher, of the seven minor divisions or states noted above, are the planes or states of individual perfection. It is not until the heavenly pilgrim has reached the fourth state in its descent into matter that it becomes subject to the law of Karma and limitation.

The three times seven (21) spiritual entities or powers which comprise the three higher states of substance multiply indefinitely in the fourth state, where the individual forms, created of the highest grade of substance, form the vehicles for the incarnating Ego's first manifestations in form, and these two-fold entities are the individual souls which subsequently inform the physical bodies of mankind.

While there is a certain correspondence between the birth of the soul and the birth of a physical body, there is, nevertheless, a vast difference, as the vehicle of the Ego's first manifestation in form is the result of creation by Will and Imagination, and in Occultism these creations are called, "The Sons of Will and Yoga," instead of Souls. The Souls thus created during the descending arc of a great cycle or Kalpa, persist in incarnation and excarnation during that age, consisting of many million years, at the close of which all substance and matter is indrawn, and the Ego returns to its "Father's bosom" where it remains in Nirvanic rest or Pralaya until awakened to take upon itself another line of incarnations in another great age. The Soul is the seat of our greatest woe or bliss in Physical, Astral and Spiritual life; the fact that it is possible to lose one's soul while yet living on the physical plane would seem to contradict the foregoing statement, but in such a case all pain and pleasure are derived from the action of the lower mind or the Senses. The fact that it is possible to separate the soul from the body by long-continued evil is seldom referred to by

the Initiates of the White Lodge, for, by dwelling upon such a possibility, a weak-minded person might bring about, by the power of suggestion, the first stages of such a calamity. Many soulless persons enter your lives in the common walks of life, but you are not yet capable of distinguishing them from others. When separated from a living body, the Soul returns to the fourth plane, where it remains until the cycle rolls around again, when it can commence another line of incarnations, and, in the disintegration of the Physical and Astral bodies, the three lower principles gradually return to protoplasmic matter, to be worked up later into other forms of life. It is believed by many, that even in such cases, the action of the law of Karma still persists, and the disintegrated matter, with the attached Skandas, are drawn together in lower forms of mineral, plant and animal life, and gradually evolve, until the Soul can again incarnate, and so have another opportunity of winning its crown of perfection.

If there is one more important truth than another to be learned in the consideration of the foregoing statements, it is the irrefutable fact of the brotherhood of man, and the importance of maintaining brotherly relations with all men. You cannot injure another, no matter what the provocation, without laying a stone in your own pathway. You cannot assist another without clearing away some obstruction to your own development. If I have succeeded in enlightening you to any extent by showing one cause for your delayed development, through the difficulties in the way of securing the seven initial points of contact, by means of which the evolutionary waves of the Ocean of Life may swell and touch the shore of power toward which your longing eyes are turned, and inciting all who are in line for position in one such group of disciples to turn their backs on their great enemies and go forward to victory; if I have thrown any light on the perplexing problems of Evolution which haunt the minds of men, I have done all that was possible in such a short dissertation; for the world could not contain the volumes which might be written on that one subject.



STUDIES IN MYTHOLOGY.

V.

But this legend bears still other interpretations. Metis stands for prior cosmic evolutionary periods, more especially for the last manifested universe, while Jupiter assumes the character of the first Kabalistic Sephira, which we have shown was denominated

the Head. It was described as having absorbed into this Head every product of past universes when they passed into dissolution, and that these products again emanated from this Head as a new universe. Minerva springs from this Head fully armed as the goddess of Wisdom, War, and the liberal Arts. It will be further shown that Mars possesses these characteristics also.

Again, Jupiter as the Head stands for the magnetic sphere of pure ether called the Aura, which surrounds man and every creature. This sphere is the immortal dwelling-place of the divine human Ego, and the store-house of its accumulated wisdom and experiences from past incarnations. From this sphere or Head the Ego emanates when it is reborn into this world as child, to take its place among the gods of this world as did Minerva-Athena.

As the chief deity, Jupiter is at the head of the Seven Sacred Hierarchies, each of which bear the name of one of the planets of the solar system. These Hierarchies correspond to, and are the builders of, one of the so-called seven principles in man and nature, and each is under the direction of a ruler who is at the same time Regent of the planet bearing its name. These Hierarchies are the several grades of Dhyan-Chohans (Builders or Creators) of esoteric teachings, the Elohim or Archangels of the Bible, and the Fallen Angels of Apocalyptic and Biblical tradition. From these Hierarchies were the divine instructors who descended to the earth to teach primitive humanity the arts and sciences, and who were the Kings, Heroes, and Warriors whose records are preserved in legends and fables. They were first gods, then demi-gods, and finally men, and their history is that of the descent of spirit into matter. Creuzer, a German philologist and archæologist (1771-1858), says:

"It is, indeed, from the spheres of the stars wherein dwell the gods of light, that wisdom descends to the inferior spheres." "In the system of the ancient priests, all things without exception, gods, the genii, manse (souls), the whole world, are conjointly developed in Space and Duration." "We moderns feel surprised when hearing talk of the Spirits of the Sun, Moon, etc. But, we again repeat, the natural good sense and the upright judgment of the ancient peoples, quite foreign to our material ideas on celestial mechanics and physical sciences, . . . could not see in the stars and planets only that which we see: namely, simple masses of light, or opaque bodies moving in broad daylight." He was usually represented with thunderbolts in his hands, with an eagle beside his throne. In Corey's "Ancient Fragments," one of the "Chaldean Oracles" is quoted as saying: "From Ether have come

all things, and to it will all return; the images of all things are indelibly impressed upon it; it is the store-house of the germs or remains of all visible forms, and even ideas." With the ancient Greeks, Ether was the divine luminiferous substance which pervades the whole of Cosmos, and the garment of the supreme deity, Zeus-Jupiter. In esotericism Ether is the third principle of Cosmos, Akasha being the second and highest in actuality, while earth matter is the lowest. All these attributes of Jupiter show a similarity to the kabalistic Head, the first Sephira of the decade. It shows that Jupiter, while the third remove from Cœlus-Uranus, has retained and passed into activity all the characteristics which were potentials in his parents. Jupiter had thus deposed and usurped the place in nature previously held by both Cœlus and Saturn. He has become the store-house for all the effects and production of the preceding universe, and now stands for the One Element in Cosmos of which all the others are differentiations; for the central force which is the synthesis of all cosmic forces.

J. H. SCOTFORD.

(To be continued.)

THE PATH.

"Last stage of all is the Valley of Annihilation of Self: of complete Poverty—the seventh and supreme degree of which no human words can describe. There is the great Ocean of Divine Love. The world present and the world to come are but as figures reflected in it. And, as it rises and falls, how can they remain? He who plunges in that sea and is lost in it finds perfect peace."

FORIDUD-DIN ATTAR.

TEMPLE CONVENTION NOTICE.

The Fifth Annual Convention of Temple Members will be held on the 6th, 7th and 8th of August, at the headquarters at Oceano, California. There will be an assemblage of members on Saturday evening, the 5th, and the program of meetings will be announced. The first regular meeting of the Convention will be held Sunday morning or afternoon, and another meeting in the evening. There will be accommodations for our members at the Halcyon Hotel at rates varying from \$1.00 to \$2.00 per day. As the morning trains arrive at Oceano before daylight, it is advisable to take trains which are due here in the afternoon, if terms of tickets permit. A number of our members have already notified us of their intention to be present at this Convention, and we ask that all those who expect to come will write us as soon as possible, to that effect.

CHAS. L. HARRIS, Temple Scribe.

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EDITORIAL MIRROR.

"All great actions have been simple."



"Though we travel the world over to find the beautiful, we must carry it with us or we find it not."



We mark with light in the memory, the few interviews we have had in the dreary years of routine and of sin, with souls that made our souls wiser; that spoke what we thought; that told us what we knew; that gave us leave to be what we inly were. Discharge to men the priestly office, and, present or absent, you shall be followed with their love as by an angel.—*Emerson.*



From "Letters from a Chinese Official," we quote the following expressive paragraph:—

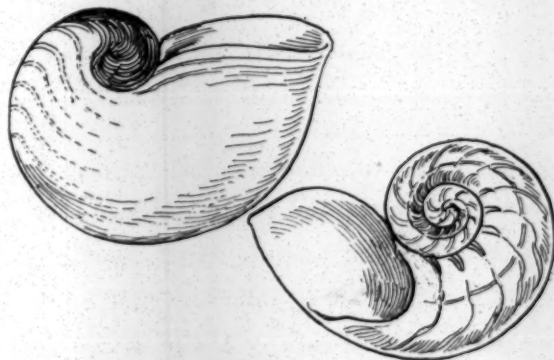
"To feel, and in order to feel to express, or at least to understand the expression of all that is lovely in Nature, of all that is poignant and sensitive in man, is to us in itself a sufficient end. A rose in a moonlit garden, the shadow of trees on the turf, almond bloom, scent of pine, the wine-cup and the guitar; these and the pathos of life and death, the long embrace, the hand stretched out in vain, the moment that glides forever away, with its freight of music and light, into the shadow and hush of the haunted past, all that we have, all that eludes us; a bird on the wing, a perfume escaped on the gale—to all these things we are trained to respond, and the response is what we call literature. This we have; this you cannot give us; but this you may easily take away. Amid the roar of looms it cannot be heard; it cannot be seen in the smoke of factories; it is killed by the wear and the whirl of Western life. And when I look at your business men, the men whom you most admire; when I see them hour after hour, day after day, year after year, toiling in the mill of their forced and undelighted labors; when I see them importing the anxieties of the day into their scant and grudging leisure, and wearing themselves out less by toil than by carking and illiberal cares, I reflect, I confess with satisfaction on the simpler routine of our ancient industry, and prize, above all your new and dangerous routes, the beaten track so familiar to our accustomed feet, that we have leisure, even while we pace it, to turn our gaze up to the eternal stars."

The Eternal Stars, spelling out, line by line, in majestic cadence of cosmic measures, the Infinite Poem of Being,—great world souls aflame in mansions of light,—fixed, vibrant notes in a symphony of Universal Praise and Song. And with thee, Man, how different! Helpless, impotent, deaf and blind to the real, the Eternal Self within, a controlless being, vibrating between the poles of war and peace, of pleasure and pain; one moment in the shine of life, the next in the shadow; tasting ever the blood and acid of experiences, feeling now the blast of the fire and now the arctic burn of the ice,—a prodigal of extremes who has forsaken his birthright—forgotten his divine origin and rights in the shining realms of his eternal Father-self.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 21.



THE PEARLY NAUTILUS.

A few weeks ago the Central Group of Temple Builders was presented with a shell and a cross section of a shell of the Pearly Nautilus.

The whole shell had been polished, showing a beautiful pearly surface of exquisite rainbow-like colors. The cross section had not been polished and shows a yellowish white surface with brown markings. The half shell shows the inner formation, as shown in the picture above.

The shell of the nautilus is formed in a spiral and is made up of many chambers, all connected by a tube. The outer chamber contains the animal and is called the living chamber.

The nautilus lives among the coral reefs of the Southern Pacific Ocean. The natives of the Fiji Islands use it for food.

The shells are used for making beautifully carved figures, and in some places elegant cameos are made from them.

The head of the nautilus is surrounded by a circle of arms which act both as arms and feet, and spread out like the tentacles of the sea anemone or the petals of a flower.

The tiny chamber in the center of the shell is where the nautilus lives first. Gradually it builds for itself a new and larger chamber, leaves the old one, closes the door and begins to build another chamber larger than the last. It enters this, closes the door into the old one, and continues the process until the spiral is completed.

The delicate beauty and wondrous formation of the shell calls forth our praise and makes us recognize that even the smallest animals are building Temples where Light and Truth may dwell. We look within ourselves and ask that we may use our powers as wisely.

Within each one of us there is a Central Chamber around which our lives are built. Our physical bodies protect the physical heart as the shell protects the nautilus. Our life begins as a little child. Gradually we grow stronger and larger. Our arms, hands, feet reach out and work for food and shelter for our bodies. We gather about us more possessions. We move into finer and larger homes, and never return to the old ones, but in doing all this we have not become beautiful, we have not learned the true inner lesson of the nautilus. We only have been selfishly caring for our bodies.

If we would be Temples of the Living God, we must let purity, unselfishness, love and service for others grow within us and shine from the inner chamber of our hearts until it can come in touch with all. We must keep ourselves open to Truth and be willing to leave old conditions and ideas when greater ones, greater fields of service present themselves to us. We must lock the door upon anything that keeps our hearts and souls from greater growth and liberty, just as a child locks the door upon its past life day by day that it may grow to be a man.

Then will our souls be free. We will be more and more able to give others what they need. Our friends, our homes, our lives will be filled with love, our faces will be radiant with beauty, and we will be surrounded by a glory of colors more beautiful even than those in the nautilus, because we will have builded a Temple where Love, Truth, Freedom and Service may dwell.

Oliver Wendell Holmes has written of "The Chambered Nautilus" Part of the poem is given below, and should be learned by all the Builders.

"Year after year beheld the silent toil
That spread his lustrous coil;
Still, as the spiral grew,
He left the past year's dwelling for the new,
Stole with soft steps his shining archway through,
Built up its idle door,
Stretched in his last-found home, and knew the old no more.

* * * * *

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!"

NOTE.—The Builders should learn all they can about the nautilus and draw more lessons from it. The music accompanying this lesson is the "Benedicite," from Episcopal Hymnal, or "Canst Thou Count the Stars That Nightly?" from Songs and Games for Little Ones.

IS THE WORLD GROWING BETTER?

There are still wars and competition in trade, the rich and powerful still oppress the weak, but the hearts of men and women are touched as never before with a desire for better and higher lives and thoughts. These thoughts are bearing fruit. The great manifestations of the *eternal* spirit visits the earth in cycles. Two thousand years ago was the cycle of words, the seed was sown. This is the cycle of deeds. We are all brothers and sisters, is the message of to day. This is the epoch of the unification of the human race. The divine flame has awakened in the hearts and consciences of men a spiritual growth hitherto unknown. It is also an era of the greatest achievement in all departments of thought.

Until the last century only a little world was seen, and time was reckoned with a few thousand years.

When I remember the extraordinary movement of the world during the nineteenth century, and think of the mighty forces, both physical and moral, which are now only coming into play, I feel that to be still young at the beginning of the twentieth century, with all its marvels, which must surely unfold, would be the greatest blessing and highest privilege. To be at an age which gives promise of seeing the year 1950, is to be heir to an inheritance, greater and better than the richest millionaire can leave behind. Youth, always the most enviable thing in life, is to be envied now

more than ever. This is a marvelous age; mighty forces are at work; we are living in the grandest epoch of the world's history. We stand on the brink of a new world, more wonderful than that discovered by Columbus. Its full fruition is the work of education, and should awaken the highest and best in man. The government that is indifferent to the great truth, that the welfare of one is the concern of all, will suffer for its inhumanity. Knowledge is needed, that industry may cease to be the slave of cunning. This is the John the Baptist movement, which must precede the reign of justice. The dawn is coming, the future is for the servants of justice, who fight in a holy cause; and the work of hastening the glad day is the duty of every man, woman and child who loves, hopes and aspires.

I once knew an unlettered black boy, who worked on a cotton plantation, whose soul was filled with song. One morning as he was carrying a basket of cotton on his head, his soul pouring forth melodious song, the overseer asked, "Where did you get that song?" "It was born with me, sar," said the boy. "Is it yours?" "Course it is mine when it was born with me; ebery one has his song born with him, and when his soul is awakened by God's love it will come out."

Born with a song! Beautiful thought; and when the race has reached that development when each can sing their song, we shall closely approach the millennium.

Let each endeavor to live the doctrine enunciated in the Golden Rule, and observe Christ's precepts of non-resistance. "Whosoever shall smite thee on thy right cheek, turn to him the other also." The rushing mountain torrent which sweeps everything before it, in the valley becomes the gentle river, that lovingly bears upon its bosom the babe in its ark of bulrushes. Let our concern not be for ourselves alone, but for others.

Christianity sprang from the Jewish Church, and the Jewish Church had its origin in a strike. A strike of the Hebrew brick makers of Egypt, and Moses and Aaron were the first walking delegates on record.

The longest of the ten commandments was a labor law fixing the six-day working week. The law of Moses endeavored to secure to every citizen an equal right in the land. The prophets were agitators for the rights of the people, and in the new testament, we find workingmen, carpenters and fishermen, establishing Christianity on the basis of doing unto others as we would that others should do unto us. You remember the words of Jesus

Christ, "When two or three are gathered together in my name, there is one more."

The power of a hermit is so much, the power of another hermit is so much, and the power of yet another hermit is so much. Add these three lonesome powers together and set down the sum. Now bring these three together, and measure the power of their combined thought, of their common desire.

IS CHRISTIANITY DECLINING?

I know not. There is one thing I do know, that the human race is becoming more and more Christ-like, more and more in sympathy with that God-like man, who went about doing good, and who devoted his splendid life to the teaching of the doctrine that the first law of the Universe is the law of Love.

The trouble with most religions is that they seek post-mortem advantage and a paradise beyond the grave. It is the religion of the future, which is more concerned in building a paradise for the inhabitants of this planet, rather than laying the foundations of an imaginary world beyond, where the smaller moiety of the race shall migrate.

The Church is the vase that contains the precious ointment ready for the feast. But it is about time the vase was broken, and the ointment spilled over the earth. It should be the duty of the Church, and all of us, to create the Christ-life in the world, and when the Christ-life is created, there will be no more need of reformation of vice and crime, there will be no more industrial disputes, or oppression; there will be no more political corruption when the Christ-life becomes dominant in the lives of all the men and women in the world. Then we will be one family, brothers and sisters, children of the same Father, each of us; not to get, but to give; not to hurt, but to help; not to pull down, but to set up. We shall then have established on earth the commonwealth of God. Let us learn from the analogy of nature the great lesson, that to get, we must give; that to make ourselves happy, we must make others happy; and that to get good and to become spiritually vigorous, we must do good, and seek the spiritual good of others. The aim in life should be to seek the good, the beautiful, the worthy, in everything. We must realize that the law of love governs the factory as well as the hospital; that the statesmen and economists must reckon with it, no less than the preacher and philanthropist. We must no longer recognize Mammon as King. The only King which must be known to us is Love.

With the dawning of the new century, there is a growing conviction that the rule of Mammon can never bring order and peace; and it is becoming more and more manifest that the law pointed out by Christ is the law of life for industry, as well as the law for charity,—for nations, as well as men.

I know of no mere scheme that can turn the world into a kingdom of Heaven. No mere system, no matter how wisely planned, scientific, logical, or rational, can give assurance of happiness and prosperity. I believe in the supreme importance of right conditions of life, that people must be permitted to live clean, decent, and healthful lives, before they can become wise, or highly effective workers, or deeply cultured citizens.

Somewhere in the economy of Heaven and earth it will yet be provided, that men and women shall be permitted to do right, free to make the most of their lives and talents; free to do the highest and truest things they know; free to obey their noblest impulses; free to develop their mightiest genius; but when that state is realized, no one will be permitted to fight for bread, nor to crowd his neighbor out of work, nor to force the weak to live in infected tenements. There will be no freedom of the strong to oppress the weak.

Then we shall find freedom in the higher life.

For the wrong doer there is still hope. God is on the side of him who has stumbled and gone into the mire. Go where man will, putting away mother, country, conscience, honor, love;—but remember that one heart, the INFINITE, still beats true. Die where man may, in the wilderness, the garret, or cell, one Love shines like a star, in the rayless night,—*God's Love*.

Sin, justice, fear, an angry judge,—with these, we are on the lowest round of the ladder of truth.

How long the world has dwelt there, and how many still look back regretfully on those days.

One step higher, and we find forgiveness, and a Father.

For most men, that is the last word, but *we* must press upward.

Beyond fatherhood and brotherhood, we grope towards organic oneness. We dimly feel that God is palpitating, all embracing Love.

A. C. FISK.

ALL FOR ONE.

“To walk, deep wrapped, along a heavenly height,
O'erseeing all that man but undersees,
To loiter down deep valleys of delight,
And feel the beating of the hearts of trees:
And think the thoughts the lilies think in white,
By greenwood pools.”

TEMPLE HOME ASSOCIATION NOTES.

A Los Angeles Company has obtained control of several miles of the Oceano beach land and also the remainder of the Oceano town site, and are now booming the same to the public. This Company controls the beach land, on both sides of the Association beach land, and recently offered the Association just seven times what this land cost the Association about a year ago. The Association is not selling its land, however.

The Association's plan of co-operation in connection with Department work is beginning to attract the attention of thinkers. We claim that it indubitably strikes the line of least resistance between the extreme competitive system of the world, and the other extreme of compulsory co-operation. Mr. W —, a keen-minded lawyer and business man of Colorado, wrote as follows in a recent letter:—

"I have been connected with several ambitious co-operative efforts that have failed. I have studied the causes that led to their failure. I have lost much time, labor and money by reason of such failures, but I have not become embittered, nor pessimistic, nor hopeless. Neither have I lost faith in the principles of co-operation, in altruism, fraternalism or the inherent goodness of "human nature." I may desire to try again, possibly come into your association. Your plan of co-operation of public capital and individual labor is admirable. By it you retain the advantages of collective ownership of the natural resources and tools and machinery of production, together with individual initiative and responsibility.

You prevent private monopoly, stimulate individual emulation and competition in public service, do away largely with the unjust wage system, and eliminate the vexatious question of hours of labor, etc. Whether the division you propose of products, *i. e.*, half to capital and half to labor, is equitable, is another question, but your principle is along the right line.

As each member is a co-partner in all departments, if expenses of administration are kept down, and no favoritism or graft permitted to creep into the public service or official life, the giving of half to capital (the community) will not work undue hardship on the laborer. This half will carry expense of non-productive service, provide fund for permanent improvement, pay state taxation, possibly a little compensation for use of capital—dividends on memberships, interest on Investment Certificates, in event the Board in its wisdom see fit to declare such dividends, and interest may be paid without detriment to the Association."

In accordance with the by laws, the Annual Meeting of Members of the Association will be held on August 8th next. Mailed notices of this have been sent to all members of the Temple Home Association.

TEMPLE ACTIVITIES AND NOTICES.

The attention of our members is called to the Convention Notice in this issue, and we trust that all who can will do so in the spirit of service and devotion, giving freely the forces of love and consecration to the cause which the Temple organization represents.

* * *

It has been suggested that a correspondence class be formed for instructing those new to the study, in the fundamentals of the Temple philosophy. A course of reading and study will be laid out for such as desire to join such a class, and the opportunity given of personal correspondence with Mrs. Mundy and Mrs. Myers, who have offered to take charge. Those who desire to enter this class may address Mrs. Emily K. Mundy, 121 College Place, Syracuse, New York.

* * *

The attention of Temple Members and Temple Builders is called to the advertisement of the Souvenir Department, which is now appearing in THE ARTISAN.

* * *

The mother and sister of our Brother Andrew Mecchi are with him in his cottage on the chicken ranch, on a visit which may extend for some time.

* * *

Printed matter for propaganda may be obtained free of charge by application to the Temple Scribe. All members are earnestly requested to co-operate with the Headquarters Staff in circulating such literature among those who are eagerly seeking light on the great problems of the age.

* * *

For Temple dues and Helping. Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer. For Membership Certificates and Investment Certificates in the Temple Home Association, and for all payments thereon, make money orders payable to The Temple Home Association.

* * *

It is requested, that in all cases of changes in address, SPECIAL NOTICE (separate)—be promptly sent to the Temple Scribe by letter or postal card.

TEMPLE SCRIBE.

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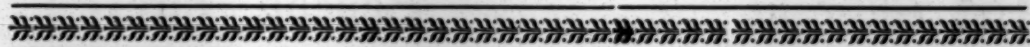
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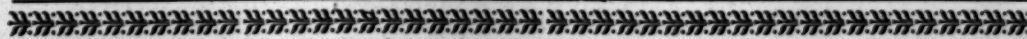
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